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THE MADHWA MESSENGER

Editor:— C. A. Krishnamurti Rau, M. A., F. R., EC. S.

AUGUST 1942.

Vol. IV.

No. 7.



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Price 3 annas, a copy.
Annual Subscription: Rs. 2.

All remittances to be made to the Managing
Editor, "Madhwa Messenger", Madura.

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[Make Me Thy Lyre!]

Vol. IV

MADURA: AUGUST 1942.

No. 7

HARI SARVOTTAMATVA.

By

S. Bhoovarahamurti Achar, B. A., B. L.,

In Skanda Purana, Siva says to his son Subramanya thus:— Vishnu alone is supreme, the knowledge of His superiority above all others is the means of attaining salvation; this is the truth and substance of all Sastras; the other views that salvation can be obtained without this knowledge; that I (Siva) am equal to or superior to Vishnu, that mere bathing in sacred waters gives knowledge, that there are no differences between Vishnu and others either here or in Moksha — all these are intended to deceive and therefore not truths.

परमोविष्णुरेवैकः तत्त्वानं मोक्षसाधनम् ।
शास्त्राणां निर्णयस्त्वेव तदन्यन्मोहनायहि ।
ज्ञानं विना तु यामुक्तिं स्ताम्यं च मम विष्णुना ।
तीर्थादिज्ञानतो ज्ञानं ममाधिक्यं च विष्णुतः ।
अभेदश्चासदादीनां मुक्तानां हरिणा तथा ।
इत्यादिसर्वमोहाय कथ्यते पुत्रनान्यथा ॥

By the command of the Lord Vishnu, Siva spreads out false sastras proclaiming his supremacy over Vishnu to deceive the bad people.

एषमोहं सृजाभ्याशु योजनान् मोहयिष्यति ।
त्यं च रुद्र महाबाहो मोहशास्त्राणिकारय ।

श्रुतभ्यानि वितभ्यानि दर्शयस्व महाभुज ।

प्रकाशंकुरु यात्मानं अप्रकाशं च मां कुरु ॥

— Varaha Purana.

Such stories as Sri Rama worshipping Siva in Rameswaram for washing off the sin committed by him in killing Ravana, a brahmin, Sri Krishna doing penance for getting issue from Siva, that Brahma and Vishnu were in search of the head and feet of Siva but could not find them and so on are all untrustworthy and intended to deceive as already stated. Sri Bhagavatha says that Siva became pure by reason of his holding in his tuft of hair, the Ganges which came out by the washing of the feet of the Lord Vishnu.

यच्छौचनिःसृतसरिप्रवरोदकेन

तीर्थेन मूर्ध्नि विधृतेन शिवः शिवो भूत् ।

ध्यातुर्मनश्चमलशैलं निःसृष्टवज्रं

ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥

When Sri Krishna performed penance towards Siva, Siva praises Lord Krishna thus:— Brahma is called Ka, I am called (ईश) because I am the Lord of all beings; but we two are born from your body and hence you are called Kesava (केशव). Further he says to the assembled people, "Hari alone should be meditated upon always by you of satvic nature. There is no God in the Universe superior to Lord Vishnu or Narayana."

क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनां ।
आवांतवाङ्मसंभूतौ तस्मात्केशवनामवान् ।
हरिरेव सदाध्येयः भवद्भिस्सत्त्वमास्थितैः ।
नान्योजगतिदेवोऽस्ति विष्णो नारायणात्परः ॥

If Sri Rama incurs sin by killing a brahman called Ravana, how much sin would He incur by killing thousands and thousands of brahmins and other beings in Pralaya !

A proper and close study of the sacred scriptures will convince any reader with un-biassed mind that the Lord Vishnu or Hari alone is supreme and that there is none equal to or superior to Him.

We shall conclude this subject with the following quotations from Mahabharata, the 5th Veda:—

After examining all sastras thoroughly and having discussed the same again and again, this conclusion has been arrived at viz., Narayana should be meditated upon always.

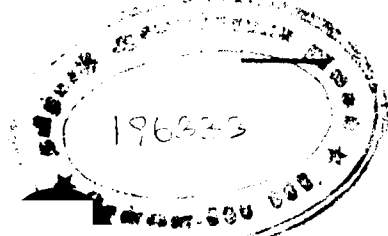
आलोक्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणसदा ॥

Raising the hand I speak the truth again and again — there is no sastra superior to the Vedas, and there is no God superior to Kesava,

सत्यं सत्यं पुनस्सत्यं उद्धृत्य भुजमुच्यते ।
वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम् ।

There is none equal to Narayana; neither there was nor will there be any one equal to Him. By these words of truth I establish all arthas.

नास्ति नागयणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वाथान् साधयाम्यहम् ।



HARI BHAKTI SARA.

By

K. V. V. Rau, B. A., B. L.,

Deva Deva Jagadbharita Vasudeva Suta Jagadeka Naatha Rama Vinodita Sajjanaanatha Nikhila Gunabharita — Bhaavajaaripriya Niraa-maya Ravanaanathaka Raghukulanvaya Deva Rakshisu Narnmananavaratha.

May He who is the brightest among the bright, the sustainer of this universe, the son of Vasudeva, the sole master of this world, who always pleases Lakshmi receiving adorations of the good people; who is a friend of Rudra, without blemish, the ultimate destroyer of Ravana, who was born in the Raghu clan who is playful by nature, but a foe of the Asuras, protect us always !

Deva Deva: Deva by its root meaning denotes "brightness." *Div, Deeptha,* is the root, meaning brightness. The Devas are represented as shining ones, always shining. The brightness of the sun depends on the Lord who is the giver of brightness and is therefore compared to innumerable rising suns. Anantha is the word to denote innumableness. Hence the Lord is Deva Deva which also means *the* god among gods, the supreme god. Brahma, Rudra and other gods have acknowledged Vishnu as the great God without equal.

Further, Deva means full knowledge, its root Diva denoting that. Ordinary Devas are intelligent and have *seen* the Vishnu. It is said that unless God-visioned, none can be a Deva. This could be obtained only through his grace. A Sruti says that the Lord must choose one as His bhakta before such a one can obtain Moksha. It is only by Gnana (God-minded intelligence) that one can become His bhakta. The Lord is giver of such knowledge. Hence He is Deva Deva.

He is *Jagatbharita* one who sustains the world. Jagat includes both animate and inanimate worlds, the world and its inhabitants. Creation does not mean the bringing out of new things that never existed before. Creation only means things already in existence being made prominent. Vishnu is the only person who is the creator. He is the person who sustains the world and dwells therein. The sustainer is different from the sustained. He sustains the inanimate object by exhibiting the quality of hardness which is natural in it. For this He pervades the inanimate object. He sustains the beings by prompting them to work. He is known as the *Preraka*. By their very work, the beings sustain themselves. Since He is the prime mover, He is the sustainer.

But Adisesha is said to bear the world on one of his thousand heads, bearing it lightly. "Vayu" in the form of a tortoise is said to bear this Adisesha. The Lord Vishnu is also said to be the sustainer.

§ Sri is also referred to as bearer of this world. The question here is which of the above-named is referred to here as Jagatbharita? It is clear that Vishnu is the ultimate bearer, sustainer of all. He is Jagatbharita. An Agama text says "From whom the living beings emerge, who is the sustainer of all the born and in whom these ultimately enter and get themselves absorbed (still remaining as separate entities)—know that as Brahman." He is no other than Vishnu — the Jagatbharita.

VISWAROOPA IN THE GITA.

In the May and June numbers of the "Madhwa Messenger," Sri C. M. Vijayaraghava chariar, Retired Inspector of Schools, Bangalore City, has laid us all under a deep debt of gratitude by illuminating our pages with his thought-provoking and learned articles. It is heartening to us to note that the denomination of our

journal is not forbidding to followers of other systems. We have all along been laying stress on (1) making a proper study of our own system and keep following it since its teachings have become a part of our blood and bone for centuries and we have found no reason to discard it and (2) making a parallel dispassionate study of other systems in order to develop a balanced and enlightened outlook. We request the learned writer on the Viswaroopa to continue to enliven us more and more in the days to come. — Ed. M. M.

Mr. S. K. S. Rau, M. A., B. L., sends us the following regarding the point raised by Mr. C. M. Vijayaraghavachariar:—

In dealing with the article in question certain things have to be pointed out:—His first point is whether Sri Krishna showed only one roopam, Viswaroopam, or whether he showed any other roopam "*along with it*" (italics are mine). Along with it must certainly mean, not simultaneously, but one after another. An interval is necessarily suggested by omitting to state that two roopams were shown. It is next said that after Arjuna saw Viswaroopam he "felt encouraged to request the Lord to show him also the Prasiddha Roopam manifest to Nithyas and Mukthas in Divya Vaikuntam." Arjuna is not in any mood of encouragement but plainly says *भयेन च प्रव्यथि मनो मे*. It is out of *fear* for the awful form that he desires to see the milder form he was accustomed to. *किरीटिनं* etc., is recalling the familiar sight so well-known and beloved. When Arjuna desired to see the familiar roopam with kireeta etc., there is nothing in the text to suggest that Arjuna was thinking of Paravasudeva roopam. The immediate desire of his mind is to gain back the familiar form. What has happened to make him think of Paravasudeva of Vaikunta open to Mukthas and Nithyas? His one desire is to recover from the dazed condition into which he was led at sight of the awful Viswaroopam. Kireetinam etc., describe him in his well-known.

apparel and armour. Though it is "Para" in the sense of Sreshta, what made the Lord suddenly show Arjuna the first of the five forms in which he is worshipped? That the Viswaroopam was not seen by people other than Arjuna places the same roopa even above the Para roopam which is constant. Viswaroopam is a rare phenomenon reserved for Arjuna. That it was seen by others like Akrura etc., is no guarantee that it was one and the same seen by Arjuna. Otherwise it would not have been given a unique place as in the Gita, especially coming after the disquisitions of the previous ten chapters. There is not this halo around the other Viswaroopam Darsanas nor are Akroora Kalayavana etc., to be ranked with Arjuna. They are subordinate characters. The learned writer also puts into the mouth of Arjuna that to one with a thousand arms it is not difficult to show himself with four arms! Arjuna does not want to simplify things for Krishna but his anxiety is to see the accustomed form of Kireetinam etc., as a relief from the fear which overtook him at the sight of Viswaroopam.

The reading adopted by our learned friend in stanza 46 is आत्मवेगात्; in other editions, we find आत्मयोगात्. The difference is profound.

One fails to see how Thejo Mayam, Adyam etc., are inapplicable to Viswaroopam. His argument that Nadrushta pooram roopam cannot be Viswaroopam cannot stand because the Viswaroopam that Arjuna saw had not been seen by anybody not even by Yasoda to whom he opened his wonderful mouth as a child. The question of partiality to Arjuna does not arise at all, because, more than any other, he knows what He is doing.

Did he show one or two forms? No question but that he showed two forms, the first being Viswaroopam and the other Kireetinam etc., familiar and prasiddha.

DWAADASA STOTRA.

स्मरणेहिपरेशितुरस्यविभोर्मलिनानिमनांसि कुतः
करणम् ।
विमलं हि पदं परमं स्वरतं तरुणार्कसवर्णमजस्रहरेः ॥ ४
विमलैः श्रुतिशाणनिशान्तमैः सुमनोसिभिर्गशु-
निहस्य हृदम् ।
वलिनं निजवैरिणमात्मतमोभिदमीशमनन्तमुपास्य
हरिम् ॥ ५
सहिविश्वसृजोविभुशंभुपुरंदरसूर्यमुखानपरानरान् ।
सृजती ज्यतमावतिहन्ति निजं पदमापयति प्रणतान्
सुधिया ॥ ६

In the Third, i. e., the previous sloka, the Parama Guru invokes the Bhakta to meditate upon the greatness of Paramatma whose creative and sustaining powers are manifested in the wonderful grandeur and variety seen all round. He is *Sukha Roopi* — the embodiment of Ananda.

Fourth Sloka explains the reasons why He is worthy of adoration. First, He is to be thought of as the giver of Moksha, the Creator of all animate creation from Brahma downwards, and the whole inanimate matter. He has the dual virtue of bringing in good i. e., Moksha and of averting all evil that misleads us into erring paths: those factors that affect the mind like kama, krodha etc. — Vishaya, Raga. If He is the enemy of these of man, how can He be said to be subject to these which pertain more to human kind? He is free from the travails of birth and death; He is supreme; pure and bright in form. Contemplation of such a nature purifies and ennobles the mind, helps us to conquer the six enemies, and guides us along the path leading to Vaikunta, the abode of Narayana.

In the Fifth stanza, Srimadacharya exhorts the faithful to apply the acid of the essence of Sruti like Haritvatva, to the touchstone of Inquiry Harikatha sravana etc., and thus sharpen the

sword of a clear consciousness and cut down the enemies of Raaga, Dvesha and Agnaana which conceals the true nature of the human soul. Therefore, shall the true devotee do *Upasana* to Him.

Sixth stanza explains how one with a true understanding of His greatness as the creator of Brahma, Rudra, Indra, Scorya, etc., the Gandharvas, Maanushas, during every Kalpa; and equally, the destroyer of them all in the fulness of time and those who surrender to Him with such a clear consciousness shall be entitled to a place in Vaikunta.

परमोपरमेशितुरस्यसमो न हि कश्चिद्भूतभविष्यति च ।
कचिद्यतनोपि न पूर्णसदा गणिते ज्यगुणानुभवे क-
तनाः ॥ ७

Some puzzles in the Ramayana.

Speaking at the Hall of Theosophy on Tuesday the 22nd inst at 7 P. M. Sri A. Ranga-swami Iyer, B. A., B. L., President of the Local Theosophical Society, dwelt at length on "The Geography of the Ramayana". Incidentally, he drew pointed attention to the main merits of the Ramayana as a work of perennial interest and instruction. But in dealing with the geography mentioned therein, he pointed out that there were irreconcilable discrepancies which bewilder the reader. For instance, when Sugriva from Kishkindha directs the four-fold groups of monkeys in four directions he asks the members of the East-bound party to go to the Vindhya and other places not to be found in the east; a similar mistake is made by Sugriva in directing the other three groups. The lecturer opined that there was thus a jumble of facts and products of mere imagination of Valmiki.

It may be pointed out that the theme of the discourse was the "Geography of the

Ramayana". Every justice is done by the Ramayana in the mention of place-names and places and the description of the peoples, the flora and the fauna. The whole thing is judged from the location of Kishkindha as known today. Does it refer to the town or the kingdom whose northern borders were not far from Vindhya? East need not necessarily mean East as a crow flies. Again, there are unforeseen circumstances which an expeditionary force cannot anticipate. Moreover, a person or persons bound to a particular place must have the option to change programme as need arises. Ignorance of the places must have made them change their routes backward and forward. The only point to be noted, therefore, is the marvellous extent and range of knowledge of the geography of the lands connected with the story of the Ramayana with an amazing degree of accuracy and correspondence with facts as are known today.

DREAMS.

The Dream-state स्वप्नावस्थ, according to our Acharya, has a right to be recognised quite as much as the जाग्रतावस्थ. In the West it is known as sub-consciousness. But the connection between the wakeful and sleepy states and their influence upon each other has puzzled many a thoughtful brain. Yet, no definite conclusion has been arrived at about the nature and place of dreams in actual life. The position is further complicated by the fact that life itself on this earth is often regarded as a dream, because the affairs of life are not long-standing; neither are they substantial as foundation for building any scheme upon. So, life being a dream, a dream is a dream in a dream. But life cannot be lived if we consider it a dream worthy of being dismissed. Reason, Thought, Knowledge, Causes of pain and pleasure and the need for solving the problems of life must

make life not a dream but a wonderful reality. *Ergo*, a dream must be a reality in a larger reality. The importance attached to dreams often arises on account of the fact that they, to a certain definite extent fore-stall things that do actually happen. Calamities and joyful tidings have often been preceded by anticipatory dreams. Some have specialised in Dream-interpretation. The wonder about dreams is that the human being is subject to all the experiences of reality; for the time being he cannot get out of the spell. Indistinct moanings are muttered and the dreamer is rescued by some one who rudely awakens him. In some cases, dreams hint at the past as they are reputed to do with the future. Cassio's dream referring to a past experience was exploited by Iago to implicate him with Desdemona. Ghosts, some how or other, have associated themselves with dreams. Indian observers have not testified to the existence of ghosts in isolation as in the case of the ghosts of Hamlet, Banquo or Caesar.

Trijata's dream is a classic instance of the foretelling character of a dream. It forebodes evil to Ravana and good to Sita.

The following dreams stand on an altogether different footing. Strangely enough divine agencies make dreams the medium of communication. While the idea of starting a paper devoted to the study of Madhwa Sastra had been in the mind of the Editor even as early as 1934, years were allowed to go by for considerations of stability and adequate support. At 5 in the morning in 1939, a Saint resembling Sri Madhwacharya as he is usually represented stood before a shelf of books and looking towards the dreamer (the Editor) as he lay on a cot asked, "Have you read these books? Do so immediately". On awaking and inquiring, the dreamer was told it was Madhwa Navami. "The Madhwa Messenger" took shape on the very day and thus owed its origin to a dream.

Was Sri Madhva a Kannadiga?

This question has been raised in the pages of the "Poorna Bodha Darsini" our Andhra contemporary in P. 10 of its August issue by one of its contributors who examines the question from different points of view. While questioning the validity of the assumption that the Acharya was a Kannadiga, he states that there are more reasons for concluding that he was an Andhra in view of the fact that his premier and immediate disciples like Padmanabha and Narahari Tirthas hailed from Andhra Desha. We know that the Srimadacharya was a great traveller and that he had disciples and converts from various parts of this great land. But things connected with disciples need not necessarily affect the position of the Guru. The fact is that Sri Madhva was neither a Kannadiga nor an Andhra but of Tulu origin speaking Tulu which is still the language of the eight Matadhipathies of Udupi. It was the rise of Vijayanagar that gave great impetus to Kannada and Telegu; and songs and works in Kannada became the fashion and the need after Jayatirtha and beginning from Sripada Roya. But most of the best-known Dvaita works other than Sanskrit are to be found in Kannada. Many a Kannada home in the South is known to be using Telegu songs like "Raavai Mana in Intiki" and "Yedavaka Yedavaka Yerrinti Bidda". Under the parental patronage of Vijayanagar rulers Kannada and Telegu thrive in amity and happy companionship; and Telegu and even Maharashtra homes are known to use Kannada songs during occasions of marriage and worship.

Sri Raghavendra Swami Aradhana at Srirangam.

Friday the 28th of August 1942 was the anniversary of the passing away from earthly existence of the great Saint Sri Raghavendra

whose Brindavana lies on the banks of the Thungabhadra. This saint has the unique greatness, not possessed by any other, of having nearly 800 Brindavans consecrated by the mrittigai of the original brindavana at Mantralaya. He is noted as the healer of many an infirmity of body and soul and hence his relics are spread over a variety of places south of the Tungabhadra. He is as effectively present in these places as he is in the main Brindavana. Small silver or other metallic Brindavanams in the homes of Madhva devotees have the same wonderful magic potency. The present writer, in the absence of such things, had the mere Stotram, around which he was performing Pradakshinai and within a week, the Swami was seen in a dream in his palanquin in procession turning it towards the house of the suppliant and offering Mantrakshata and blessings. The immediate effect was the curing of the illness from which the devotee was suffering. Every body who goes to other saints for favours are directed to go to Raghavendra Guru because he has undertaken, out of mercy for suffering humanity, to rescue sufferers from Agnaana, Vismriti, Bhranti, Samsaya, Apasmaara and Kshaya.

Raghavendra Mahayasaaha.

One of the places consecrated to the great Guru is Srirangam where, in the lands belonging to the Sumateendra Mutt, to the south of the three Brindavans with the central one sacred to Sumateendra, there has been erected the shrine of Sri Raghavendra. Sri Deshabhooshana R. K. Prasanna Venkatesa Rau of Rayapalayam is the local official representative of the Mutt, managing the entire property in the place in the name of the Matadhipathi. It is a matter for congratulation that the management has been entrusted to a generous and well-to-do devotee like the Deshabhooshana Raoji, who is noted for his meticulous attention even to small details and strict enforcement of enlightened discipline. The task-master's eye is present every where and all lovers of good honest work would

be glad to breathe an atmosphere of devotion and sincerity. Not only have the buildings been added to but everything kept in good order. One tragic feature about our religious institutions is the neglect, first small and gradual, but by degrees so deep that every alert, acquisitive-minded individual and group efface even the memory of deep-rooted Madhwa institutions. Instances are numerous. The Vyasaraya Swami Brindavanams on the bank of the Chandrapushkarani and within the precincts of the Ranganayaki temple in Srirangam are among them. Few can identify them as such. In Madura, Vyasarayapura Agraharam has hardly anything to denote its connection with the great name. Long leases with solid buildings constructed on these sites place them after 20 or 25 years beyond the scope even of restored possession. Anybody, therefore, who preserves with jealous care such property and prevents them from falling into avaricious and alien hands must be regarded as one doing inestimable service to the community. We should also get into the habit of recognising service from whatsoever source it might be forth-coming. No opportunity should be lost to establish beyond any doubt the integrity and solidarity of the brother-hood which owes its existence to Sri Madhwa and आकमलनामादियतिगलु. While each group might enjoy full autonomy within its fold, disintegrating forces ought not to be permitted to creep in.

Every possible facility is offered for Sevarthis in the Brindavana. The Sri Vidya Vaaridhi Theertha Mandiram named after His late Holiness is a decent house in the West Chitra Street owned by Deshabhooshana and dedicated to the memory of the late Saint. Madhwa pilgrims to the place find accommodation here for temporary sojourn. A band of select Dasarugalu well versed in Devaranamams conduct on Saturdays and Ekadasis बौद्धिप्रदक्षिण with proper accompaniments and with Susvara not divorced from the possibility of getting at

the meaning. The Deshabhooshana Raoji himself leads the procession on foot desiring as it were to be associated without reserve or ceremony with रंगनिन कौंडाडुव मंगळात्मरु, to the wonder of beholders at such a transformation of aristocracy.

A select band of about a dozen Madhwas, mostly young, receive regular training in Pooja Vidhana, Adhyayana and Pourohita.

There was sumptuous feeding to a very large number on the Araadhanai Day.

The Deshabhooshana has just completed his 70th year with appropriate celebrations. We offer him our heart-felt felicitations, wishing him life extended to a healthy ninety and beyond.

Woman the pivot of our society.

A lot of confusion has arisen over the question of the position of woman in our society in recent times. There has been a long-standing libel against us that woman in the East particularly in India is being treated as a slave. It is due to judging eastern ideals from western stand-points. Woman has always been given an honoured place among us. "Lakshmi Narayana", "Umamaheswara", "Sita Rama" are well-known to us. There is no religious function which can get on without the wife. She is the link between the father's and husband's homes and she regenerates seven generations past, present and future — उद्धर्तु सप्तगोत्राणि. She is the possessor of qualities mentioned in the well-known stanza where occurs क्षमयाधरित्री— in patience like mother earth. She is the keystone of the family arch. She is the preserver of real Swadeshi until she fell a prey to new-fangled notions from the West with its glamour and the cinema with its concomitant influences. She is a great and practical economist,

mindful of the smallest pie. She is a great artist whose skill is exhibited in dressing the children and making the home bright and gay. She is generally a musician with natural gifts intended for the home and not for the gallery. The average woman finds occupation for every minute of her life. She attends personally to every item of preparation and serving of food. She is herself doctor and has her own recipes for ordinary ailments. In Brahmin communities other than Madhwa, she displays wonderful talents of budgetting for the whole year by seasonal purchases and stocking.

(To be continued.)

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